

THE BAPTIST.

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JACKSON, MISSISSIPPI, DECEMBER 19, 1901.

VOL. IV, NO. 6.

Reform.

The New Voice comes out in a vigorous editorial and charges that the much lauded victory of the "reformers" in New York, was a victory that was gained only by allying with the saloons and the whisky element in general, and says that victory under such circumstances is worse than defeat—and The New Voice has no sympathy for Tammany, either.

From Morehead.

On account of sickness in my family I have done nothing at Morehead since the first of October. Our plans have not been executed at all and the work has seemingly made no progress in any way. We hope, however, it will be resumed soon and pushed to a finish. My wife is yet so feeble that I cannot leave home but few hours at time.

Pray for us and especially for the work at Morehead. Time is very precious there now. Help it if you can.

J. B. POLK.

Shaw, Miss., Dec. 16, 1901.

The management will send THE BAPTIST free to our Mississippi missionaries now on foreign fields, if some brother or brethren will pay the postage. We have seven

A Proposition.

missionaries who wish the paper. The postage on seven papers will be \$5.00. The subscriptions to these would be \$14.00. We will send these seven and send our missionaries receipts for the year 1902 as soon as we receive the amount of \$5.00. Who will respond with the full amount or with any part of it? Let us hear at once so the papers can go forward. Bro. Simmons is one of these. Read his letter in this issue.

Within the next week there will be a great many nice presents made by friends to friends. This is a commendable custom among our people. A little token of remembrance and love may soften the asperities of life and tide one over many a

Christmas Presents.

despondent hour. These little expressions mature and cement friendships. In making a present one should not only have an eye to the beautiful and ornamental, but also to the innocent and useful. Why not quite a number of Baptists in the State who are able, send two dollars to the rooms of THE BAPTIST, and order THE BAPTIST sent to friends for a Christmas gift to last all next year. Much good might be accomplished in this way. Let us hear in a few days how many would like to invest something in this way. And if you would like to make some friend a present of a Bible, we

can send you one of the best Bibles, prepaid, for \$2.50 that we have seen sold anywhere for this money.

The Saturday Evening Post, of Philadelphia, announces two new departments which will challenge the interest of young men and women throughout the country. "A Home College Course," as one of them is

Two Features.

called, has been designed to meet the wants of ambitious young people who have not had the advantages of a university training. This course will be conducted by a special faculty, composed of professors in the leading colleges. The studies have been most carefully chosen. Each will be treated in an interesting way, and helpful hints for outside reading freely given.

"To the Young Man Beginning Business" is the second of these new departments. In it the most successful men in a dozen occupations will write about what helped them to the front in their own business, and give a list of books and magazines bearing upon it. Their purpose will be to tell the beginner how he can make himself more valuable to his employers.

These new departments will begin early in January, and will be made a permanent feature of The Saturday Evening Post.

The hero of Manila stands by the hero of Santiago and so do nine-tenths of all our people. Not that they have aught against Mr. Sampson, save his conduct since the battle, but because Schley was on duty that day before Santiago while

Dewey and Schley.

Sampson was on duty elsewhere at the time. If Sampson had been there, no doubt the result would have been the same for the Spanish fleet. It does not matter one row of pins about the "retrograde movement," even if he had gone to Boston and then got back in time to do the splendid work he did do. Dewey and Schley are the only two Americans who have commanded modern fleets in time of battle and really are about the only persons capable of passing on just what should and should not have been done in the time of action. Dewey, after having heard the whole story, remembering how the shells bust about the bridge of the Olympia on that bright May day, when he and his ships were half a world from home, with coal and shells both growing distressingly scarce and the enemy showing no signs of weakening, was the only one in the "Court of Inquiry" competent to judge; and he says all the honor belongs to Schley—and Schley said, "there is glory enough for all." The American people stand by the decision of these two old dogs of war.

That part of the constitution of Mississippi which prohibits one from willing property to churches and charitable organizations has recently received a good deal of attention in the columns of the newspapers, editorially and otherwise. Bishop Galloway led out in advocacy of a speedy repeal of the law. Others have followed, some for the constitution as it now stands and others for amendment by striking out the mortmain section.

About Wills.

That all may see just what that section is, we print it below. It comprises sections 269 and 270 of Article XIV of the revised Constitution of Mississippi, adopted by constitutional convention on November 1, 1890, and is as follows:

"Section 269. Every device or bequest of lands, tenements or hereditaments, or any interest therein, of freehold, or less than freehold, either present or future, vested or contingent, or of any money directed to be raised by the sale thereof, contained in any last will and testament, or codicil, or other testamentary writing, in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination, or association of persons, or to any person or body politic, in trust, either express or implied, secret or resulting, either for the use and benefit of such religious corporation, society, denomination or association, or for the purpose of being given or appropriated to charitable uses or purposes, shall be null and void, and the heir-at-law shall take the same property so devised or bequeathed, as though no testamentary disposition had been made.

"Section 270. Every legacy, gift or bequest of money or personal property, or of any interest, benefit or use therein, either direct, implied or otherwise, contained in any last will and testament, or codicil in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination or association, either for its own use or benefit, or for the purpose of being given or appropriated to charitable uses, shall be null and void, and the distributees shall take the same as though no such testamentary disposition had been made."

It is well that public attention is being directed to an examination of this law, as it is not quite certain that it is either wise or just, as it infringes upon one's right to use his own as he pleases. It appears to us that the advantages from a repeal of this law would far outnumber those to be derived from its continuance.

We make no arguments now in favor of repeal, but print the law in full, and ask our readers to examine it carefully. It is due ourselves to know just what the effect of this law is. We want to be intelligent citizens.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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To Christ and not the Font.

The Methodist preachers of New Orleans are evidently disturbed over the relation of what they call their baptized infants to the church. Recently they invited Dr. Boswell, the editor of the Christian Advocate, to discuss the whole matter before their conference, which he did, in a paper of some three thousand words, and which appeared in the Advocate of December 5th.

Before taking up the question of relationship and care, the Doctor very properly addressed himself to another question lying back of both these, and out of which they grow: "Why do we baptize children?" at all? The answer given is as clear as crystal. 1. "We do not baptize them because of any virtue in the act itself." 2. "Nor do we baptize our children in anticipation of what they may be in years to come." 3. Neither "as the outward sign of an inward change." But, we baptize them "for the simple reason that they sustain a saving relation to Christ, and are entitled to everything under the atonement to which any other saved being is entitled. As baptism is the sign and seal of the relation, and as infants are in a state of salvation, put upon them the sign and seal of that relation."

This answer is so direct that it excites great expectation for the opening up of things that are dark, when it is followed by the announcement that, "for our faith and practice we have Scripture authority." But great is our disappointment to find that he only brings forth two passages of Scripture to support his position, and especially so, when he might have just opened the Bible almost anywhere and found passages that have about as much reference to the matter in hand as the two quoted. The two passages cited are: "For of such is the kingdom of heaven," and, "As by the offense of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto the justification of life."

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—hence infant baptism!

The exclamation point would be all that is needed in reply, if the Doctor had not introduced an argument to prove to them that these verses quoted did really assure them of "the soundness of their position." Two arguments are introduced. First. "To my mind, it is utterly impossible to conceive that God would incorporate children as members of his church under the law, and give such specific directions as to their initiation and treatment, and then, not only ignore them under the gospel, but deny them a place in his church." The other argument is in the form of a syllogism. "All persons who are in a saved state are entitled to baptism. Infant children are in a state of salvation: therefore, infant children are entitled to baptism."

But for fear that the "saved state" of his children might be objected to as militating against their depravity (which he claims is "one of the fundamental doctrines of our religion" in one sentence and then denies it in the next) he says: "That it"—the "saved state" of our children—is in opposition to the idea that men are born sinners, and, therefore, guilty and worthy of eternal death, is true; but it is not in opposition to depravity, unless depravity is sin, which is denied."

After asserting that baptized infants are really and truly members of the church, and not mere "probationers," or under "watchcare" of the church, he concludes by telling them how to properly care for the infantile members.

Now, in our humble judgment, Dr. Boswell and the Scriptures are not in very close accord. He in fact runs counter to the Bible teaching in every proposition discussed in his paper. Just compare the "saved state" of his children with what the Scriptures say on the subject for a moment, and see what a difference. "Behold I was shapen in iniquity, and in sin did my mother conceive me"—Ps. 51:5. "The wicked are estranged from the womb: they go away as soon as they are born"—Ps. 58:3. "And were by nature the children of wrath, even as others"—Eph. 2:3. "That which is born of flesh is flesh"—John 3:5. "The mind of the flesh is enmity against God"—Rom. 8:7. "For all have sinned and come short of the glory of God"—Rom. 19:23. "Wherefore as by one sin entered into the world and death by sin, so death passed upon all men for that all have sinned;—Nevertheless death reigned from Adam to Moses, even over them that had not sinned after Adam's transgression, who was the figure of him that was to come"—Rom. 5:12-14. A very great many other citations might be given, but these are ample to show that sin is not only an act, but that it is more than that; it is also a state; and, that the state of depravity, in which we all are by birth, is a state of sin, the direct result of which is seen in the disposition of every child of Adam's fallen race to have his own way, to go into sin, and stay in it until God, by his grace, takes it out of him, and him out of it. Children dying in infancy are

saved, every one of them, and saved by the grace of God; without faith, baptism or any such thing. Just how and when God imparts to them eternal life, he has never seen fit to reveal—and where God is silent it is not becoming in his creatures to rush in, where the angels do not even dare to tread, and propose explanation.

As to infant baptism, the Bible does not only not say one word about it; but there is not a passage in it, from which a man would get the notion of it, if it was not already in his mind. The very prerequisites that are given to baptism, forestall and prohibit infant baptism. For there is not a ease of baptism, reported in the Book where the baptized did not first have the gospel preached unto him or her, the hearing of which was followed by belief or faith, and baptism. Faith always comes before baptism, in all the teaching and the practice of John, of our Lord and the Apostles, all the teachers and evangelists of New Testament times. To put it elsewhere is, in the end, to over-turn the whole gospel order.

If there ever was a time when our Lord would have baptized infants, or given some specific direction about it, if he had wanted the dear little ones baptized, that time was "when they brought young children to him," whom he took in his arms and blessed. But he did not say one word about baptism then. When the disciples tried to keep the children back, which they would not have done, had they been in the habit of receiving baptism at his hands, Christ said, "suffer little children to come unto me and forbid them not." And woe betide the man that does keep the children from coming to Christ. But we want to take our children to Christ, and not to the font; and, when he blesses them with the forgiveness of sin, then they become fit subjects for the burial of baptism, and not before.

Speaking of the "Great Commission" and its authority, to teach and baptize, the doctor says: "Not a word is said about the age of the objects or the mode of baptism," (wonder what the present participle of "baptizo" is doing in there then? As to the ages, they are to be old enough to be taught); and, the early practice of the apostles in baptizing households shows how they understood the Lord's words. That is just what it does. And out of the five household baptisms named, there is not a scintilla of evidence that there was an infant or small child in any of them, but there is a good deal to the contrary. If there were any children in the home of Cornelius, they were large enough "to hear," believe, and receive the gift of the Holy Ghost, (Acts 10:33-45). In the case of Lydia, before we can make out a case of infant baptism, we have to assume that she was married, that she was a mother, that she was the mother of at least one infant, that she had it with her on her visit from her home in Thyatira to Philippi; that she had it with her at the morning prayer meeting on the river side, and that it was baptized. In the case of the jailor, all that were in the house were preached to, and all be-

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lieved, and were baptized—Baptists are ever ready to baptize children that believe, when Christ is preached to them. It is said of Crispus that "he believed in the Lord with all his house" (18:8): so, if he had any children, they believed before they were baptized. In the case of Stephanus (1 Cor. 1:5) it is said his household "have set themselves to minister to the saints," which they could not have done had they been infants.

As to the argument from circumcision, that is more in keeping with the caliber of such a man as "Circuit Rider" than it is the learned editor of the Christian Advocate. Of course circumcision has no relation to baptism at all; for it was only for the male children, and, in fact, was practiced by the Jewish Christians both before and after baptism. But suppose it has something to do with baptism, that something is altogether in favor of the Baptist contention. If circumcision is the analogue to baptism, as Poedo-Baptists all claim, what relation does baptism hold to the church—that true antitype to the type which the Jewish nation is treated in the Scriptures as being? Why, certainly, none other than the analogical relation. What is that analogical relation? As circumcision marks offspring in the natural line of descent, so baptism marks offspring in the spiritual line of descent. If circumcision was to the Jewish nation what baptism is to the church of Christ, then it follows that the subject of baptism must be born before the baptism of the subject can take place at all.

What natural birth was to the Jewish nation, that spiritual birth is to the church; and, as circumcision could not be performed until after natural birth, so baptism cannot, by necessity of the analogy, be performed until after spiritual birth. To perform it before, is rightly regarded as a most ludicrous anachronism; but more strictly, and seriously, still, it is an absolute nullity. The person has been born to be sure; but the Christian has not, and it is the Christian—the born-again person—that is to be baptized, for of such are our churches to be composed, according to every teaching of God's word—Baptist principles, page 288)

But rhetoricians tell us that there is such a thing as excessive refutation—that one may so completely annihilate the argument of his opponent as to vex rather than persuade him. So we heed the warning of the rhetorician, and draw our remarks to a close with this question: If baptized infants are really members of the church, as much so as adults, and are entitled to every blessing which the atonement of Christ confers, as you claim, why do you not let your infantile membership have part in the Lord's supper, a blessing that comes to us through the atonement as much so as baptism, and follows baptism as baptism follows faith?

The main building of Wooster University, Ohio, burned last week. The loss is estimated at \$125,000. Wonder if Mississippi College carries any insurance?

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Censure.

The word is from the Latin, *censura*, to find fault with, to disapprove, to blame. Loosely speaking the word is used interchangeably with the word criticize. But the same distinction exists between censor and critic. Criticism is fair and honorable; censure is unfair and mean. Criticism is intelligent, alert, discriminative; censure is ignorant, stupid, blind. A censorious person is dangerous and obstructive, while a real critic is helpful and constructive. One conscious of correctness and strength invites criticism, saying, "turn on the light." But however strong one may feel he can regard censure only as "**** a monster of so frightful mien, as to be hated needs but to be seen." Criticism goes about openly, seeking to walk in the light; censure loves the cover of night and hurls destructive darts from ambush. Censure may turn out to be right in fact, but is always wrong in spirit and purpose. Criticism may prove to be wrong in conclusions and judgments, but is always right in motive. The censorious spirit is essentially sinful, and the practice unworthy a believer in Christ. It is manifestly wrong to pass sentence on anyone without evidence. It is a very bad habit to comment upon our neighbors and friends, unless we can say something good of them. We ought in no manner to cultivate the suspicious element in our nature, but make every effort to suppress it. "Love thinketh no evil," but "hopeth all things, believeth all things." After giving sundry exhortations to the Philippians, the Apostle says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let us look on the bright side, and not on the dark side.

Surely among all the good and beautiful things of earth in nature and in grace, any one can find some good thing to think about and comment upon. We ought not to cultivate the spirit and practice of censoriousness, because,

1. *It is essentially wrong.* It is out of line with the Spirit of Christ and of Christianity. It is insulting to the Spirit and violative of God's expressed will concerning those who have been bought with his own precious blood.

2. *It is injurious to the person practicing it.* To see nothing of good in others cannot fail to lead us to minimize the good that is in us. This leads us to cynicism, moroseness and finally to downright acerbity of temper, rendering one miserable and despicable, and unfit for all social functions and worship.

3. *It finally makes one callous and rigid.* Such is this habit that it so hardens and blinds that one cannot perceive the good and the beautiful in character. He becomes a chronic grumbler and a confirmed pessimist.

However great the effort necessary, suppress every emotion to speak of a person in an unfavorable way.

Notes and Comments.

A man can have "heart-felt" religion, and be neither sickly, pale nor cranky.

"He does not roll his eyes up to heaven nor depress his mouth below his collar button," and yet, strange as it may seem to some, his sermons go right home to the hearts and consciences of the people.

The London Baptist says that 100,000,000 copies of Spurgeon's sermons and addresses have been printed, and that there is enough of unprinted material on hand now, ten years after his death, to run for several years to come. And yet we heard two preachers say the other day that they had never gotten much out of Mr. Spurgeon's writings. Wonder if they ever read after him any?

The International Sunday School Convention, that meets every three years, convenes in Denver, Colorado, June 26-30, 1902. At that time the new lesson committee for the next four years is to be appointed, and new plans and methods of lessons discussed. We want to make one suggestion to that convention: Arrange to give us a three months' course in missions anyhow.

The undertakers of Chicago are making an effort to prevent Sunday funerals, as much as they can, and have asked the preachers of the city to co-operate with them. It is a fact that in the large cities, they save the dead bodies for a Sunday burial so as all the fraternities and clubs and societies may attend without loss of time from their work. And it has become an intolerable nuisance as funeral party after funeral party pass through the streets with brass bands going and colors flying. We ought to have some sense about the propriety of things at a funeral as well as elsewhere. All this "unveiling monument" business, that is so prevalent nowadays, ought to stop, on the same principle, on Sundays.

One of the most distressing accidents that we have ever known occurred in Jackson on Wednesday night of last week. Section foreman, Mr. A. G. Countryman, of the A. & V. Railroad, had returned from his work, and was showing his wife how to operate a pistol that he had for her protection, when it somehow—just as all unloaded guns and pistols do—was discharged, and his little twelve-year old daughter, stooping at his feet untying her shoes, fell dying with a bullet hole through her brain, from which she died a few minutes later. She was a member of the Second Baptist Sunday School and Junior B. Y. P. U. The funeral was conducted Thursday night by pastor Price, after which the prostrate father and mother proceeded with her remains to Attala, Alabama, for burial. And may our Heavenly Father comfort them with all needed grace and hide forever from our experience, not only ours, but those also who may read these lines, another such an ordeal.

The Baptist Argus was out in another special last week—"a book number."

THE BAPTIST expresses its sympathy for the Greenville Baptist Church and pastor in the loss of their pastorium and its contents. House and contents insured, but still there is loss.

We want to thank Dr. Freeman publicly for his recent reminiscences which have appeared in these columns, and to publicly invite him, as he shall feel able, to treat us to some more like them.

It is almost certain that Mississippi Baptists are now closing the greatest years' work and blessing of their history. The next should be still greater. Will not each one of us try to make it so?

Miss Myrtle Watson, a stenographer of Owensboro, Ky., who has enjoyed splendid eyesight, awoke one morning recently and found that she was totally blind. She has seen nothing since. This is a remarkable case.

Geo. B. Foster, of the University of Chicago, gives this definition of gambling: "Gambling is that form of stealing in which the person stolen from sustains the relation of assent and complicity; i. e., is *particeps criminis*."

Bro. J. R. Farish has baptized sixteen this year—nine at Mt. Gilead, Lauderdale county, and seven at Ebenezer, Jasper county. Did all the preaching himself, with the exception of two sermons by Eld. Edward Lightsey.

Rev. C. L. Anderson has resigned his church at Brownsville, Tenn., and goes to Roswell, New Mexico, Jan. 1, to become pastor. He is another Mississippi boy that has done well, and we wish him great success in his new field of labor.

Those papers that stopped their presses so to speak, to applaud the reformers of New York in their great victory over Tammany are having a hard time of it with their conscience in trying to approve of the method they adopted to gain the victory—open Sunday saloons.

On the first Sunday in December Dr. Lansing Burrows celebrated the 35th anniversary of his entrance upon the ministry, taking his text from Ephesians 3:8. We would enjoy living to see him celebrate thirty-five more years, all of them to be as eventful as these have been.

Reader, will you please read this paragraph, stop, and think if you are not, or will not, be due THE BAPTIST something by January 1st, 1902? If so, please arrange today to make us a remittance. On January 1st, our obligations will be heavy. We cannot meet them unless you meet your obligations to us. Think on both sides. The old adage, "do unto others as you would have them do unto you," is in place now. We are doing our best for you, please remember our needs now.

Brig-Genl. J. A. Smith, of Confederate fame and honor, died of pneumonia, at his cottage home in Jackson, on the night of December 5th, after a few days illness. He was a West Pointer, and is said to have been as brave a soldier as ever saw service on a battlefield. He was a member of the West Jackson Presbyterian Church.

We met a pastor just the other day who said that one of his churches was about 60 per cent behind, on his salary, and a well to do church it is too. Here is negligence that chills and kills both church and pastor. We are certain that this is the only one of the kind in the State, or ought to be. What ought this church to do? Pay her pastor up, and get to doing business for the Lord right.

A Christmas Gift for Bereaved Ones, is the title of a little pamphlet of six poems, by Mrs. J. B. Gambrell. The price of the little collection is 10 cents per copy. It is beautifully gotten up in stiff, white paper, and will be read with deep interest by the numerous friends of Sister Gambrell, whom Mississippians love. Address her at Dallas, Texas.

The editor spent last Lord's day in Goodman with his aged mother, now seventy years old, and in very fair health and fine spirits. It was a pleasant treat to him, one that does not come to him more than once or twice a year.

Rev. J. T. Ellis, who has been pastor there for eight years, has been asked to continue still longer. So he will enter upon the ninth year with the Goodman church on January 1st.

State Revenue Agent Wirt Adams has gained another back tax suit against the Illinois Central road. Without waiting for a final decision of the courts, the road decides to yield the contest and pay the \$130,000, being taxes on the Canton, Aberdeen and Nashville branch, from 1886 to date. This makes over \$1,000,000 of back taxes from the railroads within one year, enough to pay for the building of the new Capitol.

Blue Mountain College is doing a magnificent work for our girls; and, not satisfied with what was doing, they are adding still other rooms from time to time, several new ones being complete now. They have added another feature which is new in the South. It is a lady physician and nurse for the college girls. These have a room together in the dormitory building. It occurs to us that this is a very fine arrangement. Dr. Mary B. Waterman is her name, and she is a great Baptist from the First Church, Chicago. Her name and \$2.00 have already come to the rooms of THE BAPTIST.

Brother Folk, a few days ago, went and stood on "Mormon Hill," near Palmyra, New York, and looked down into the very hole where Joe Smith claims to have found the "Golden Plates" of Mormonism. He also visited the old house in which Joe

lived, and penetrated the very room where the infamous old scoundrel said the angel told him the interpretation of the plate. As there are evil angels as well as good ones, we have been troubled in believing the interpretation story of the finder. The Bro. did not say whether he heard the rustle of angel wings, while in the room or whether he stood uncovered on "Mormon Hill."

This is our last issue before Christmas. Ah, how the years do come and go! Another year is now numbered with the past; its record is made. Whatever have been its experiences, each one thinks of Christmas with some degree of joy. The exalted spirit that this season brings is worth something to all. It loosens the tension of care and toil, and affords some time for relaxation, reflection and contemplation.

We wish all our readers a happy Christmas and new resolutions that shall do them good all their days.

During next year we expect to devote as much as can be spared from other things to a child's corner in THE BAPTIST. We have arranged with two brethren in the State who are well adapted to this line of work, to contribute to this department; and we hope to interest many children in reading our paper. We would be pleased to have short, simple, pointed articles of not more than four or five hundred words at most from any who would be willing to exercise their talents along this line.

Thanksgiving Statistics.

The first year of the New Century is drawing to a close. It has been fraught with larger plans and wider work than has any other year in the life of any of us now living. We were anxious that it might be a good and great year in the cause of our Master. We wanted it to set the pace of all the coming years of the century.

I do not have at my command anything like full figures. Only seven pastors have answered the request of a few weeks ago, published in THE BAPTIST. I have by me the minutes of twelve associations, and what is here written is taken from these sources, the calculations made are based on them. Some of these are the smallest and some are the largest of these bodies and I suppose we may safely count on the averages which they present. These twelve minutes report 1,600 baptisms, an average of 133 to the association, and as there are 53 associations in the State, the entire number of baptisms would be 7,049, say in round numbers 6,500. Twelve of these associations are not in co-operation with our State Convention, but the baptisms are counted for them as well as others. These figures will also represent the net gain in the State. Look at them. Clothe them with all that belongs to human life and destiny. Let them stand before you, men and women, boys and girls, our neighbors, our kinspeople, children of our households, the fruits of the ministry of the undershepherds, as they have wrought and prayed and preached, answer to the pray-

ers of loving fathers and mothers, jewels for the King's crown.

These twelve associations have 152 Sunday Schools in 245 churches, showing that only 54 per cent of our churches are thus equipped, with an enrollment of 11,187.

These twelve minutes show that the churches raised and paid out \$94,921.00, an average of \$7,910.00, which would make for the churches of our Convention the sum of \$314,310.00 for all purposes. Shall we linger over these figures and ask what they mean? They are the voluntary offerings of a volunteer people, the disciples of Him, who, while He was on earth, had not where to lay His head. They are the testimonials of love and obedience to Him whose we are and whom we serve. Much of it has been used in the work at home. Some of it on mission fields at home and abroad, some in the education of young preachers, some of it to care for the helpless orphan, some to gladden the heart of the old preacher or relieve the need of his widow—all of it to crown Him king whose right it is to reign.

At the request of the Convention Board, these figures are given with the suggestion that our pastors use them at such time this month, if possible, in services of a thanksgiving nature and that we reconsecrate ourselves to God in recognition of His loving favor, in using us to glorify the name of our God.

A. V. ROWE.

Our Paper, our College, our Everything.

BY W. T. LOWREY.

The brethren will have to pardon me if I always seem optimistic. I was born an optimist when I was born, and I was born an optimist when I was born again. I grew more optimistic as I grew toward manhood; and, if I have grown toward God, of course, I have grown more optimistic, for God himself has said "The path of the just is as the shining light that shineth more and more unto the perfect day," and as a man grows in grace he comes more and more consciously into the path that shineth.

We have many good things in Mississippi, oh, so many. What a brotherly set of brethren we have. Why, I do not believe there is a Baptist preacher in Mississippi upon whose shoulder I could not lay my hand and call him "Brother" and mean it from the sincerest depth of my soul. They have all been kind to me, even those that I have never seen. If sometimes some of them have done wrong, even then I have fellowship with them, both in the doing it and in the sorrow for it, for I do that way myself.

And I am so proud of our State paper. What a noble spirit it breathes. How loyally it supports every one of our enterprises and interests! How firmly it stands for building up along every line! How persistently it does refuse to encourage disintegration! How lustily it shouts as the serried ranks of our Baptist workers press onward to the front! Ah! nobody knows how to appreciate such a paper like one

who is charged with the leadership of a great public interest. Our self-sacrificing Secretary knows, as he bends his great energy and plies his great brain and swells his great heart toward the realization of our hopes in missionary matters.

Yes, Brother Rowe knows its value. Our "Beloved Disciple," the manager of our tenderest interest, the father of our Orphans, Brother Foster, knows. I know! For what would our college have done in these critical years since '97, and in this special crisis of our educational history, which is now on us, but for the never failing entire support of our BAPTIST paper? The columns have been open every week to me and to every man who wanted to help on our Baptist educational interests, and more, the editor has thrown the full weight of his editorial influence into the balance. Over and over has he welded his own pen in behalf of our college interests. Some part of the success of our college interests may be due to the president and professors of the College, much of it is surely due to our BAPTIST paper. Oh! that every Baptist in Mississippi would take it and read it. Pastors, if you want to help your college, your mission interests, good citizenship, the Orphanage, your local church work and yourselves, get your people to take and read THE BAPTIST.

Canton, China, Nov. 1st. 1901.

MY DEAR BRO:

Yesterday morning Bro. Chambers and I returned from a ten days' trip to some of our stations in the country. First at Ku-tsing where our chapel was burned down last year, the mob did not leave one brick of the lot; but now we have a good chapel and preachers' house that cost \$1,100, all brick. None of this money has been furnished by the mission.

We arrived at Ku-tsing late in the afternoon and sold a few books. At night Bro. Chambers and I preached on the street to an attentive crowd in the Moonlight. On the following night we had a similar service at the same place. And at the same time the Chinese brethren were preaching in the chapel.

The next day being market day we began preaching early and all of us preached during the day ten sermons. In the afternoon we had the Lord's Supper, at which about twenty members were present. Brother Chambers sold a good many books and gospels during the day. You see we had a kind of protracted meeting all in one day.

Our next station to visit was Pak-hap. On the way we sold at Chek-ham market many books and visited one of our members. When we got to Pak-hap we found a theater in full blast about seventy yards from the chapel. This gave us a crowd. We preached afternoon and till late in the night. The theater closed out Sunday morning at daylight and cleared out in a few minutes. We were glad to see them go, this gave us a quiet Sunday. Brother Chambers preached the principle sermon. Bro. Chow-Wing led in the examination of four candidates for baptism. They were all received

and then he baptized them in the beautiful clear river just in front of the chapel, in the presence of many spectators. After a short intermission I preached on the Lord's Supper and administered the same to about sixteen members. Brother Wong, who has charge of the work is happy. He is a man of prayer and deep spirituality.

Monday morning we were off early, for Kwan-tong. Brother Chambers and Chow Wing walked through the country to I-hing market and sold tracts and gospels. I had a good time selling tracts and gospels while waiting for them. We arrived at Kwan-tong in time to go through the market and invite the people to come to the chapel for preaching at night. Three of us preached to the quiet listeners that well filled the chapel. The next morning we began early and had another protracted meeting all in one day. At 2 o'clock I preached a sermon specially for the Christians, and then partook of the Lord's Supper here for the first time. It is our hope and prayer that the nucleus of a dozen members may soon grow into a strong church.

The chapel here was wrecked last year, but has been repaired and is much better than it was before the mob did its work. All of our chapels have now been rebuilt and repaired and are better than they were before the trouble of last year. This is a great burden off of my shoulders. And now that Brethren Chambers and Greene have returned from the U. S., I can hand over their work to them in good shape. This will give me time to look after my own work more closely, which it certainly needs.

We are very thankful to learn of the appointment of Bro. and Mrs. Saunders to the Hak-ka field to be associated with Bro. Williams. There many baptisms at nearly all of our stations. And we hope to be able to have a good report to make at the end of the year. May we have an interest in your prayers for ourselves and for our work.

Yours fraternally,
E. Z. SIMMONS.

Como.

We are comfortably domiciled in our new quarters at Como. The people have been so good to us we want to tell the world about it. Ladies took charge of us on arrival (you know what that means). Two days later they returned and brought the men along (you know what that means too, don't you?) that they might "pound" us—well, we took it all.

I can't tell you all this time, but will say the Baptists in Como are not so scarce as we thought. Then there are other good people here who wish us prosperity as a church. This is a place of veritable mansions—but one thing lacking—no Baptist church. I feel like putting this "add" in your paper—just watch us grow.

This will do until I get in charge of the work.

Fraternally,
R. L. BUNYARD.

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod—
He trusts in God.

Religion in the home.

BY W. F. YARBOROUGH.

But as for me and my house we will serve the Lord.—Joshua 24:15.

There are few words that have more meaning locked up in them than our old Anglo-Saxon word home. Dr. H. M. Wharton says there is no word in any other language for home. Be that as it may, we do know that the abiding place of a household where love is incarnated and Christ is enthroned is a connecting link between earth and heaven, whatever language may be spoken there. The institution of the home antedates the fall. Some one has beautifully said: "The first day of a finished creation was a bridal day. Then the Lord God himself took the woman and brought her to the man and she became his wife."

The house does not make the home. Home is the abiding place of the family, whether it be a palatial mansion on Fifth Avenue or an Arab's tent in the desert. The American home is well called the safeguard of American institutions. If the light of liberty, symbolized by the torch in the hand of the statue overlooking New York harbor, ever goes out, and it becomes necessary to write "Ichabod" across the brow of the goddess, it will be preceded by the passing of the American home. The safety of our homes is indeed an open question. That the home in peril cannot be doubted. Her enemies are legion. In addition to Spurgeon's three "d's" dirt, debt, and devil we may count bad associates, reckless marriages, easy divorce, the saloon, the club, too much society, too much business, and a host of other kindred evils. We need not go far from our own doors to find these enemies. They need no description. We are too well acquainted with them. The Christless home cannot stand against these foes. Religion in the home with Christ as Lord, is the only security for the perpetuity of the home. Joshua's resolution, in his final charge to Israel, is a trumpet call for Religion in the home.

Joshua had some sense of responsibility as head of his household. The home must have a head. Every successful institution has, and the home is no exception. As the man was first created and takes the initiative in selecting his mate and founding a new home, the headship naturally devolves upon him. But the Holy Spirit, Eph. 5:22 expressly states that this is the divine arrangement. Of course in the absence of a man in the home, or if he be a Zero in male attire, the headship necessarily falls on the woman. The point is that the home must have a head and that the position is a very responsible one. The very suggestion of a head indicates authority without which the home is a hot bed of anarchy. The home, as the nursery of the State, is especially intended by Providence to prepare children for the duties and responsibilities of citizenship. How can submission to authority, human or divine, be expected in the man or the woman who has never learned it in the home?

Unless we can have a generation of fathers who can say: "As for me and my house we will serve the Lord," we may expect the school of Emma Goldman and Leon Czolgosz to be multiplied indefinitely.

Many a father, has made shipwreck of his home by indulgences which were prompted by a misdirected affection.

Jacob at Shechem after his only daughter's ruin, when God said, "Arise and go up to Bethel and dwell there," is a case in point. He was reaping the advantages of getting his children in society. (?) He must also have known about Rachel's household gods long before this but he was careless. Then he was too indulgent to cross Rachel in any of her wishes. With broken heart and blighted home and ruined child, he finally saw his mistake and with an aroused sense of responsibility he determined to do his duty at any cost. Then Jacob said unto his household and to all that were with him, "Put away the strange gods that are among you, and purify yourselves. . . . And they gave unto Jacob all the strange gods which were in their hands, and rings which were in their ears, and Jacob hid them under the oak which was by Shechem." He might have saved the purity and happiness of his home if he had only done this sooner.

In many a Christian home today there are strange gods in the form of certain sinful practices that ought to be buried. Parents through mistaken affection hesitate to deny their children pleasures and privileges that are working to their eternal undoing. Oh! how much is lost by waiting too long to bury the strange gods! The head of the household must bear the blame.

Some fathers go so far as to participate with their families in worshipping false gods. Lot must have done so. After so long a time, when in the face of impending judgment, he came to himself and warned his household, "He seemed unto them as one that mocked." What a comment on a worldly parent! How refreshing the contrast as we think of grand old Joshua commanding his household after him! May his tribe increase among the fathers of Israel today.

Joshua's resolution, if adopted as the rule of our homes, would mean that loyalty to God is the touchstone of conduct. The right of our Lord to have a place in our homes as Chief guest at all times and our desire to have him there would lead us, no matter how much we desired to please our friends and loved ones, to seek to please him first. Nothing should be allowed in our homes that would keep him out. We should make our homes as congenial for him as was that sweet home of Bethany where he so much loved to sojourn during his earthly ministry. Some of us ask Jesus into our homes and then allow them to be infested with sins which he cannot tolerate in his presence. If I should invite you to my home, and you were to find the house infested with snakes, I could hardly expect to keep you long. So long as we tolerate some things that are allowed in our houses today, we need not hope to have Jesus with us. I would be afraid to

allow the card table, the wine cup, the modern dance and other kindred evils in my home lest I shut out Jesus and I cannot do without him.

Joshua told the children of Israel to choose between Jehovah and the false gods of their fathers and the Amorites. His exhortation is by no means out of date. Men and women are still crowding God's Spirit out of their hearts and homes by their preference for other gods.

Such loyalty as Joshua here calls for, will lead fathers and mothers to bring up their children in the fear of the Lord. This means that they will heed the divine command to teach their children God's law. God said of Abraham when giving a reason for his intimate relations with him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment. That the Lord may bring upon Abraham that which he hath spoken of him," Gen. 18:10. "Teach them to thy sons and to thy son's sons," Deut. 4:9, is the word of the Lord to Israel concerning his statutes. As if to emphasize the duty he repeats Deut. 6:7, "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." The same duty is enforced by Paul, when he says Eph. 6:4, "Bring them up in the nurture and admonition of the Lord." He gives us a most impressive illustration of its observance in the case of young Timothy, who, from a child, had known the Scriptures which were able to make him wise unto salvation. His mother and grandmother had faithfully taught him. Happy child! Faithful instructors! Are not many of us parents allowing business cares and household duties to lead us into open neglect of this plain command? Sunday-schools, great factors as they are, cannot do this work by proxy for parents. Happy the child who can say, "I first heard of Jesus through my mother, or my father!"

This duty of parents to teach their children about God and his truth, will find a most valuable aid in the maintenance of the family altar. This was a characteristic of Abraham's household. Wherever he went he set up an altar.

It is indeed hard for a man to direct his household toward God who does not call upon God in the family.

One of the sweetest recollections of my early childhood life is the time when Father, a timid, shrinking man, took down the old family Bible one night, read a selection and said "Let us pray." I asked mother next day what it meant. She said father was doing it for our sake. As he prayed night after night his simple earnest prayer impressed my young heart and to my dying day, I shall never forget his daily petition for God's help to bring up his children aright. Think lightly of such an experience if you like, but I prize it as a rich legacy. I have something of a sense of pity for the boy who knows nothing of such custom in the home. Is it true that

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family prayer is a lost art? I feel like making the test here today, but I forbear, lest some of us should be humiliated. Yet, you surely would not hold so lightly by your church covenant. Remember, in that solemn compact, you agree to maintain family worship.

In the organization of a new church some time ago, the pastor to be, suggested that this clause be omitted from the covenant, because it would not be observed, but we claimed that the standard should be maintained even if many brethren were false to their pledge.

It is to the homes where God is thus honored, that we must look for the men and women who are to save our country from its perils. Old Scotia's greatness you remember was attributed by Burns to just such homes. It is such a home that he pictures to us in "The Cotter's Saturday Night," one of his exquisitely beautiful poems. Was it not in Henry Grady's famous Boston speech that he tells us of the vision that passed before his eyes as he stood on the marble steps of the Nation's Capitol? He saw gathering in the distance portentous clouds that threatened our fine institutions with destruction. His brain ran wild as he thought of the dangers gathering over the Republic. He saw no hope and felt no relief until a few days later as he enjoyed the hospitality of a country home where the inmates feared God and the household gathered together when the day's work was done, and led by the father of the family, worshipped God. Here Mr. Grady found a panacea for his country's ills. "From such homes as this," said he, "is the salvation of our country to come."

An eminent writer and minister said, not long since, that the wife and mother was more responsible for the failure of family worship than the father. Many instances could be related to support this statement but let there be no shifting of responsibility. Remember in God's Word he links the families that call not upon His name with the heathen and says He will pour out His fury upon them. Jer. 10:25.

Is Christ in your home today? He will abide there if you desire him. When He was here in the flesh, Mary and Martha must send for Him if in trouble, but in the person of the Comforter He will be with us always. How can we do without Him? The day is coming when we will need Him just as the home in Bethany did. If we will give Him a place now we will not have to send for Him in the time of trial for He will be already with us. He stands at the door and knocks. Let Him in. Then your home will be a prototype of that home eternal, "the house not made with hands eternal in the heavens."

Have you ever seen a little child worn out with the day's play go into the house, crying with fatigue or pain as its little body gave way under the strain of the day? How tenderly the mother takes up the little one, soothes its tired body, calms its troubled spirit, and wipes the tears from its eyes. It is a picture of that time when life becomes too hard for us and our tired

body gives way under the strain. We will go up into our Father's house in heaven like tired children. More tenderly than a mother, will He take us up, comfort our hearts and wipe away all tears from our eyes. If we would have a home in heaven let us have heaven in our homes here.

Tennessee Doings.

We have passed through a year of large success. During the summer months a wave of revival influence swept over the State. Many exceedingly large ingatherings were had in every direction. The missionaries of our State Board reported more baptisms than ever before.

Our schools are all prospering. They all report larger enrollment than ever before. Boscobel College, for young ladies, is enjoying a course of lectures by some of our best men, Dr. Lansing Burrows, of the First Church, Nashville, is giving a series of lectures on "The Cathedrals of Europe." The doctor gives valuable information about these famous structures, and he also tells about the characteristics of the different European people. Dr. Jno. O. Rust, of the Edgefield Church, Nashville, will follow Dr. Burrows in a series on "The Minor Prophets." Dr. Rust is a fluent and affable speaker and charms his audience wherever he goes. He is in great demand at all times.

Dr. Edgar E. Folk has just returned from an extended trip through the East. After attending the Pan-American at Buffalo he stopped at Palmyra, N. Y., the birth-place of Mormonism. Within two miles of this place Joe Smith lived and near here he claimed to have found his "peep-stone," and also discovered the "Golden Plates." There is a great deal of nonsense and foolishness still believed and adhered to by some people. How are we going to get rid of it?

Rev. Chas. L. Anderson has just resigned at Brownsville. He has done a fine work at that point, the church regrets to give him up. It is not known where he will go. But any church may consider itself happy to procure the labors of such an efficient, consecrated man. His preaching is clear and strong.

Dr. Lansing Burrows celebrated the thirty-fifth anniversary of his entrance into the ministry last Sunday and took a free-will offering for the Orphans' Home amounting to \$200.00. Every one pronounced it a great day.

Dr. T. S. Potts, of the Central Church, Memphis, took a collection last Sunday for repairs on his church amounting to \$3,300.00. Some of us country preachers think that would build a "monstrous" fine house beginning at the ground.

Rev. E. A. Riemer, the new pastor at Milan is getting fast hold of the people. He graduated at Crozer Seminary last June. The Milan saints know how to make a preacher feel good.

At Watertown, in Middle Tennessee, there was recently held a "Bible Institute," which proved a great success. Lectures were delivered on such subjects as "The Book of Romans," "Ecclesiology," "Eschatology," "Justification and Adoption,"

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"The Gospel of John," etc. The meeting was helpful and instructive to all the preachers present and was exceedingly beneficial to the community. It is in no sense a rival of our great School of the Prophets at Louisville.

MARTIN BALL.

Paris, Tenn.

Religious Observations.

"Watchman, what of the night?" If what we read and hear from many sources be taken as accurate, then the night is dark.

Not long before his death the great Spurgeon preached a sermon entitled "A wail for the downgrade," and showed that vital godliness among the professed followers of Christ in Great Britain had greatly declined. The picture he drew was a sad one.

Not long ago there appeared in the Western Recorder an article from "A Northern Pastor" on the religious condition of that section of the country. It made one's heart sick to read it. I have not yet recovered from its effects. Verily the Spiritual condition of the North is deplorable.

If what we have read from many pens here and there and from almost everywhere in our Southern Country be correct, then, we, too, may utter a wail for the downgrade.

My own observation is that while we have advanced in general literary intelligence, and in material prosperity, and in Christian giving, and have finer houses of worship, and chairs, and a better literary equipped ministry, we have degenerated, *Spirituality*, have retrograded in piety, that Spirituality or vital godliness among professed Christians of today will not compare with that of thirty years ago. It would suffer by comparison.

How few Christians love religious conversation, how few delight in experimental religion, how few love to read their Bibles, how few have family prayer, how few shed tears under the preaching of the gospel, how few bow the knee in prayer in God's house, how few attend prayer meeting and other religious gatherings, how few speak a word of exhortation to lost sinners around them. In a word, how few deeply pious, consecrated ones are among the many thousands of Israel.

But, on the other hand, how many are grabbing after worldly gain, how many are swept along with the current of covetousness, how many seek after worldly pleasure, how many are absorbed in the idea of decorating the body after the latest fashion, how many engage in open sin, such as intemperance, profane swearing, gambling, dancing, theatre-going, Sabbath desecration, etc., etc. It is hard indeed to trace the line of demarcation between the church and the world. Alas! alas.

But, let us remember that God reigns and to him we may, and should, look for deliverance. The Lord Jesus intercedes and the Holy Spirit is still a present infinite omnipotent person. Let us live in hopes of a brighter and better day. O Lord "in the midst of deserved wrath remember mercy," and "cause thy face to shine upon us and we shall be saved."

O. D. BOWEN,
Ellisville, Miss., Dec. 7, 1901.

HILLMAN COLLEGE.

We expect to make room for four more girls by January 1st. If you want to come to Hillman write at once to

John L. Johnson, Pres.,
Clinton, Miss.

Some Comments.

A preacher of Mississippi Conference reported that he had baptized 121 babies during the year. That must have been an extraordinary report since it was confessed by the presiding Bishop himself to be 28 more than he had ever baptized in one year. Now if the brother means infants sure enough and not "babes" in Christ then the most extraordinary thing about it, of all, is that it was more than Peter, Paul, and all the apostles put together baptized during their entire ministry upon earth. At least it is more than was ever reported by them.

I wonder why it was, anyhow, that those old time apostles were always so modest about saying anything on the subject of infant baptism, and at the same time so free to report the baptism of believers? Is it not strange that they should have kept their acts and doings, if they had any, in regard to infant baptism, so covered up as to make it a matter of doubt in the mind of any one as to whether infants ought to be baptized or not?

The only explanation that I can find to this is, that they (the apostles) were all the time preaching to the people to believe and be baptized, and not having met with any infants that were capable of making a satisfactory profession of faith in Christ they did not baptize any at all. Hence, there were no such baptisms to report, and they just said nothing about it, supposing, of course, that it was not necessary to give a positive command against it, as no one would be likely to think of administering the ordinance of baptism except upon a public profession of faith in Christ, the Scriptures being so clear upon that point. Yes!

J. R. SAMPLE.

Louisiana Items and Opinions.

THE BAPTIST is read on this side of the river by your neighbors with interest and profit. We are often quickened for and cheered to the duties of life by catching inspiration from our brethren. As we read of the consecrated efforts and forward movement of Mississippi Baptists, we are cheered to nobler endeavors for the Master on this side of the great "Father of waters."

CHURCHES

Many churches in Louisiana caught the revival spirit abroad in the land and fell into line to be partakers in the sheave gathering. As a result, great good has come to them in the way of developed Christian character, and many souls have been born into the kingdom and the Lord has added the saved to the churches of Jesus Christ. When these new soldiers shall have been trained for service, in the grace of doing, going and giving, then the King's forces in this great field white unto the har-

vest, will be greatly strengthened for future victories.

Our church at Monroe is on rising ground. Some of the Lord's elect people are here, and always ready to assist the pastor in every good word and work at home, and then launch out into the deep for the evangelization of the world. We had a net increase last year of fifty-seven members. The first of January we will enter as it were a new house. About \$600.00 is being spent on repairing the house, and great is the improvement to the eye. The pastor believes that the Spirit of the Lord is leading his people.

Many other churches are forging to the front, and a number of new houses have been built in the last year and some others are in process of erection.

EDUCATION.

Reports are very encouraging from both of our colleges, Mt. Lebanon and Keachi. One hundred and fifty-seven are now taxing the brain, nerves and patience of the faculty at Mt. Lebanon. They are a fine student body. Some young preachers are among the number, who promise good service for the Master if they do as much for themselves, as nature has done for them. Dr. J. R. Edwards is managing wisely, leading valiantly and success is assured. Gentle as a dove, yet bold as a lion when it comes to stand for the right, and firm as a rock in the discharge of his duty. His faculty is a mixture of the same kind of material. So we feel that our boys are safe at Mt. Lebanon.

Keachi is our flower garden, a college for our girls, and the president and faculty there are rejoicing over prospects of the present session.

MISSIONS.

Our mission work and interest was never in better condition and more encouraging in the State. The last quarter surpasses all previous records in the way of contribution from the churches contributing in that quarter. Had it not been for debt coming down to us from last Conventional year, we would have paid all missionaries and left a balance to begin the second quarter.

Secretary Ware, (is a long Secretary, more than six feet) and he does not say much, but he gets around over this State and gets things together in good shape and the results of his constant efforts are telling for the Savior's cause. He is growing in the confidence of the people of the State as the years come and go, as they see more of the results of his wise planning in the past.

Altogether, we are doing better in Louisiana, and as we are conscious of the fact, that there is room for improvement along all lines and that it is badly needed, we are hoping to grow until we meet the demands of the Master's cause in Louisiana.

J. S. EDMONDS.

Monroe, La.

Baptist Polity.

Our young church members need to be informed on all matters of church doctrine

and polity in order that they may be intelligent Baptists, and the best way to reach the greatest number is through the denominational paper.

The Bible gives no rules for the government of the churches, nor for the management of co-operative work done by the churches, consequently our ideas of church polity are formed by the recorded proceedings of the New Testament churches under apostolic instruction. Such records are few in number and not as definite as some of us desire, but they are all that God has given us and by them we must go.

Christ only used the word translated church twice, Matt. 16:18; 18:17; but in the last instance he shows that a church is: 1, A body authorized and qualified to transact business; 2, That it is the final court of appeal concerning matters between its members. He says: "If he will not hear them tell it unto the church, and if he will not hear the church, let him be unto thee as a heathen." On this passage, mainly, hangs the Baptist idea that each church is complete in itself and independent of all other churches. The Bible gives no record of, or intimation that an offended member can appeal from the action of a church to any other body whatever. In fact, the church is the only institution of which the Scriptures give sanctioning record. We learn in Acts 1:6 that the assembled multitude of disciples (which was a church, for the *ekklesia* means congregation) chose both a man for an apostle, and deacons for the congregation. The apostles would not do it, but had the congregations choose their own officers; then they, in the case of the deacons, ordained them to their work. From those instances we get the idea that each church must choose its own officers. In Acts 14:23, we learn that Paul and Barnabas ordained elders in every church, and from that we get the idea of ordaining men to the work of the ministry, as elders or pastors of churches. From Paul's first letter to the Corinthians, 5:11-13, and 2d Thess. 3:6 we get the idea of church discipline, and learn that the apostles followed the suggestion of Christ in Matt. 18:17, and treated each church as complete, independent and final in its dealings with its members.

But in Acts 15, we learn that concerning matters of doctrine one church may seek counsel of another church, and from that we get the old Baptist idea and practice of one church calling a council of brethren, sent by request from other churches, to examine into certain doctrines preached by some elder who is a member of the disturbed church, but the council is only advisory and there is no such thing intimated as a further appeal. Such thing as a member appealing his grievances to the Association is un-Scriptural, though not altogether un-Baptistic. Such things have been done. We also learn from Acts 13, that God's recorded plan of designating men for mission work was to impress the church of which the men were members, and have the church set them apart for that work. We have not adhered to that example as rigidly as we should, perhaps,

but the rule with us is for the one who feels called to mission work to tell the matter to the church, and then the church by vote approves of him, for such work, provided the church deems him qualified and worthy. That should always be done, but it is not; however, the Scriptures and our polity require it.

As to church support, the Baptists have no system, and the Scriptures give no positive rule, but from 1st Cor. 16th chapter, we learn that it is the duty of every one, old and young, rich and poor, to give as God prospers him. Since no intimation of amount is expressed, and since the Old Testament rule was to give one-tenth of all each one made, it is safe to say that one-tenth, at least, should be our rule.

From all this you see that each separate church is, in the Scriptures, considered as complete in itself and independent of all other churches or institutions, with the Scriptures as the sole book of law and faith, and Jesus Christ the only head and lawgiver. Such has ever been, is now, and ever will be the polity of Baptist churches concerning the management of their own affairs. Now in this independent management by each church of its own affairs, there is difference of administration, or custom, but no church, or other body, has the least right to interfere with the management of another church. They can advise, but that is all. On this account there are differences as to discipline, the observance of the Lord's Supper, interdenominational affiliation, mission work, etc., among the churches, but it will have to be, unless there can be some place for agreement, because the doctrine of church independency permits it. I thank God for church independence, but it has been woefully abused to the hurt of Baptists.

In addition to all this we find in 2d Cor. 8th chapter, that a certain man "was chosen of the churches." Now that suggests church co-operation in work and lays the foundation for another article on Baptist Co-operative Polity.

E. L. WESSON.

Sardis, Miss.

Ought not so to be.

I am very busy, but let me pause just long enough to say, if there is any one thing above another which makes me feel badly, it is to see a fellow who claims to belong to a church of Jesus Christ, come to town on "circus day" bringing the "old lady and kids" just to see the "animals," and spending four or five dollars without any degree of compunction, to "see the sights" and at the end of the pastoral year walk up to his poor, half-starved, half-clad pastor, and hand him one whole dollar, as his full quota to his support for the year, at the same time having a kind of "its as big as a wagon wheel" look in his eyes. This same fellow feels no hesitancy in blowing in from one to two dollars each time he comes to town for "blind tiger" whisky, and when carried before the grand jury, will unhesitatingly swear he never bought a "drop." I do not know of but one thing he is good for, and that is, to vociferously proclaim his undying allegiance to a ratio of 16 to 1, and that means in Baptist parlance in some places, 16 dollars for circuses and whisky, to one for the Lord.

Just what to do with such church members is a great question. I have a mind a Baptist church member who wanted to silence a little poor, half starved preacher from preaching the gospel because he did not pay his debts, when they were largely in arrears with him for his services, these same fellows loudly proclaim "wall, you know," the gospel is free. Yes, it's free to them because they are too stingy to make it otherwise. May the Lord open their blind eyes that they may see themselves as He sees them.

"A LOOKER ON IN VENICE."

Sustentation.

Peering out from behind this word do you see a once familiar face? Do you recognize a long forgotten voice? Ah, you saw that face in the pulpit, you heard that voice in pleading accents tell the way of life. Do you remember that day, both you and he went down into the water, and he buried you with Christ by baptism? The voice is so faint now you scarcely can recognize it, the face is so old and wrinkled now, you did not know him, the footsteps are slow and feeble. No, you say, his voice is singing the song of Moses and the Lamb, his feet are on the golden streets of the New Jerusalem, and his face shines in the ineffable glory of that city where they have no need of the sun to shine by day nor the moon by night. Yes, he is there,

Jackson's Great Dry Goods Store
JONES BROS. & CO.

Dress Goods.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yard.....\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard.....\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard.....\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and 8 new shades, at the popular price of, per yard.....\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard.....50c

At 50 cents a yard we show splendid values in Flannel suitings, Coverts and Solices.

45-inch satin-finish Prunellas, in the leading shades, at, per yard.....\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard.....45c

Imperial Black Serge, 50 inches wide, \$1.00 quality, at, per yard.....75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard.....\$1.19

Black Shark Skin weave, 42 inches wide, \$1.00 quality, at, per yard.....75c

Black Pebble Cheviot, very fine quality; special value, at, per yard.....\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

Millinery.

Our Millinery Department is in new quarters more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now on sale, and you are welcome to see them.

Silks.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all:

Splendid quality 19-inch Taffeta (not Taffeta-line), in black and all shades. We have never been able before to sell this quality under 69c. Close buying enables us to squeeze the price down to, a yard.....50c

19-inch Taffeta; will not split; all shades; worth \$1.00; special value; at, per yard.....80c

19-inch Twilled Taffeta, all shades; the \$1.00 quality, at, per yard.....85 cents

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1.00 to \$1.75 a yard.

BLACK SILK.

Splendid quality Black Taffeta, full 36-inch wide, at \$1.00, \$1.25 and \$1.50 a yard.

Guaranteed Black Taffeta, 21 inches wide, guarantee woven in Selva; \$1.10 quality, at, per yard.....88c

19-inch Black Taffeta, at, per yard.....50 cents

but he went away, how his heart ached for one whom he loved better than life, and she is here, the once happy and proud wife, so helpful, so kind, so patient, such a burden bearer, now so poor, so helpless, and yet so brave, since her widowhood. The world is full of cheer, your home is making ready against one happy Christmas time. I am glad of it. Let it be a happy time with you and yours. Please help me make it, if not a happy time, at least a time robbed of much anxiety in the homes of these dear old people who still linger a little while with us this side the shores of sweet deliverance.

A. V. ROWE.

Ministerial Education.

Brother, if you expect to send a contribution for ministerial education, could you not send it now? I have had to borrow money at the bank to meet running expenses and shall have to borrow more if money does not come in soon. We have about 30 young preachers in school and expenses are running on all the time.

Truly,

W. T. LOWREY,

Treasurer of Board of Min. Ed.

Dec. 18, 1901.

One Broken Thread.

The pattern is rent where the stitch is lost. Or marred where the tangled threads have crossed. SUSAN COOLIDGE.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.—Selected.

THE HOME.

When upon life's billows you are tempest tossed.

When you are discouraged, thinking all is lost.

Count your many blessings, name them one by one.

And it will surprise you what the Lord hath done.

Are you overburdened with a load of care?

Does the cross seem heavy you are called to bear?

Count your many blessings, every doubt will fly.

And you will be singing as the days go by.

When you look at others with their lands of gold.

Think that Christ has promised you his wealth untold.

Count your many blessings; money cannot buy.

Your reward in heaven, nor your home on high.

So amid the conflict, whether great or small.

Do not be discouraged, God is over all.

Count your many blessings, angels will attend.

Help and comfort give you to your journey's end.

What to Do About Santa Claus.

The problem is before us: What shall we do with Santa Claus? The anxious mother questions: "Would you have me tell the child nothing about Santa Claus? Would you leave all that beautiful part out of the child's life?" By no manner of means. There is a Santa Claus; why should we deny him? The first thing to do is to believe in him yourself. Ask yourself what Santa Claus has meant to the child. He is the mysterious, never-seen benefactor, the one who never forgets, the one who never brings the good child aught but sunshine, and leaves a trail of happiness behind.

Think of what Christmas meant to you as a child. Think of the expectancy, the realization, the flood of good feeling and fellowship that seemed to pervade the world on those days, and then ask yourself if this echo of the most wonderful song ever heard on earth has not some connection with the childish idea of Santa Claus.

Tell the child the dear old stories of the good saint as often as you please, but tell them invariably as myths, as fairy tales. Tell them from babyhood, when the letter will be all he will understand, until he reaches the age when he can grasp the spiritual idea and slough the letter off. If he is always told the myth of Santa Claus as a fairy tale, he

will have all the childish joy and will have nothing to unlearn, and when he reaches the age of five or six his mind will readjust it to an ideality.—Anna Margaret Price, in December Ladies' Home Journal.

The Praying Engineer.

One winter, several years ago, there was a good deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed four years before from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and presently she said to him:

"Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in Sabbath School, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me until the conductor, whom you knew well, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in his answering. Sooner we stopped at another station, and he knelt down just a moment before we started. As he did this often, I tried to see what he was doing; and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"My little lad, do you ever pray?"

"I replied: 'Oh, yes, sir! I

You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

pray every morning and evening.

"Well, my dear boy," said he, "when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of those two hundred souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station the many lives he has put in my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I had never before mentioned what he did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian life.—Davy Gray in Congregationalist.

The Little Shop.

A little East Side stationery and newspaper shop in New York city is the pulpit from which four young men have been preaching an excellent sermon.

The proprietor of the shop is a veteran of the civil war. The four young men were regular customers, and so had become his friends. One of them was an electrician, one worked in a hotel, another was a draftsman, and the fourth a law clerk.

One day last summer, the electrician found the little shop closed, when he called for his morning paper. It was still closed when the draftsman and his brother, the law clerk, called, a little later.

That night, the four young men made inquiries. They found that the old soldier was down with typhoid pneumonia, and had been taken to St. Luke's Hospital. They knew he was poor and wholly dependent on his little business. If the shop remained closed, not only would he have no income while he was away, but his regular customers would go elsewhere, and their trade might never be regained.

So the young men determined to carry on the business themselves. They were all poor, and had plenty to do, but they arranged their own work as conveniently as they could, and divided the day into periods. Then each gave a part of his time, and so the shop was kept open all the day.

The task was not accomplished without self-sacrifice. It meant longer hours and harder work for all of the four, and for two of them the giving up of a vacation for which much had been planned

and from which much was anticipated. Nevertheless, each of them did his part without complaining.

It is one of the beautiful things in life that a deed of this kind seldom passes unnoticed. The young men said nothing about it, but the story of what they were doing got noised about. Everybody in the neighborhood became interested and wanted to help. People who had never traded at the little shop before brought their custom there now to encourage the young men, and some of them were always in too much of a hurry for a downtown car to bother with change for a nickel; so the receipts, instead of falling off, increased.

The old soldier had a long siege of it. When he was finally discharged, instead of finding his little shop closed and his business gone, he found it open and with a bigger trade than he had ever had.

How would it have been if the four young men had merely contented themselves with wishing that they were rich enough or had time enough to help the old man?—Herald and Presbyter.

Mt. Creek.

Yesterday was a good day at Mt. Creek. Bro. Morris preached a very helpful sermon on the office and duty of deacons, after which two of our best men were ordained to the full office of deacon. The pastor's salary was paid in full, and a collection of \$10 for the orphanage and \$13 for Foreign Missions.

A. L. O'BRIEN.

Florence.

We had a splendid meeting in our church at this place last week. The preaching was done by Bro. Price, of West Jackson Church, from Monday night until Friday night. His sermons were logical, pure, plain and spiritual. We baptized seven young people Sunday evening. The church is very much revived, and we are praying that progress may be seen all along the line.

Good Meeting at Poplarville.

Monday, Nov. 25, the writer ran down to Poplarville to assist Pastor Dale in a meeting. From Monday until Friday night we held forth the Word of life to large congregations. The meeting resulted in nineteen accessions, twelve of them by baptism. The Poplarville High School, under the management of Prof. Thames, is an important part of the religious and social

life of this goodly little city. Our Baptist cause there is in a prosperous condition and gives promise of good things for the future, under the leadership of Pastor J. T. Dale, who has recently taken charge. He has the churches at Poplarville and Lumberton. All in all it was one of the most pleasant and we believe one of the best five day's meeting we ever held.

W. F. YARBOROUGH.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON.

Pastor Baptist Church, Ripley, Tenn.

\$100 for a Bottle.

This would not be a large price to pay for Dr. Drummund's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummund Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful people restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

For Sale.

My residence in Starkville Mississippi. Well suited for one who has boys to educate at the Mississippi A. & M. College. Possession given next July 1st.

Address, DR. J. C. ROBERT.

Rheumatism.

Is quickly relieved and promptly cured by Dr. Drummund's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummund Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.



sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

PATTON & WHITE,

318 EAST CAPITOL STREET

JACKSON, MISS.

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720 Canal Street, Up Stairs, NEW ORLEANS, LA.

It is our pleasure to announce that we are prepared to fill all orders in our line of business, which is exclusively MILLINERY. That our styles and correct prices give satisfaction. Respectfully,

F. R. HARDON.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

Salvation Melodies.

The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

Kiger Music Co., Waco, Tex.

Holiday Rates.

Account of Christmas and New Year Holidays the Southern Railway will sell tickets from points on its line to all points South of the Ohio and Potomac Rivers and East of the Mississippi River, at rate of one and one-third fare for the round trip.

Tickets to be sold December 23rd, 24th, 25th, 30th and 31st, 1901, and January 1st, 1902, with final limit January 3rd, 1902.

For further information apply to any agent of the Southern Railway, or C. E. JACKSON, T. P. A., No. 2019 First Ave., Birmingham, Ala.

DR. J. W. KEY,

DENTIST.

Rooms over Western Union Telegraph Office.

T. J. TURNER.

... DEALER IN ...

Fine fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact, everything up-to-date in my line of business.

Cheapest Bananas in the City.

W. Capitol St. - Jackson, Miss.

At Corner by Union Depot.

Your Home... Is Not Complete

Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and

sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

PATTON & WHITE,

318 EAST CAPITOL STREET JACKSON, MISS.

Winter Excursion Rates.

Effective Oct. 15th, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent of the Southern Railway for full information.

"AROUND THE PAN"

The most profusely illustrated book of its kind ever published, is a lasting souvenir for those who did, and a splendid description for those who did not visit the Pan-American Exposition, the latter class will find it a most reliable substitute for the trip. It is as amusing to the young as it is intensely interesting to the adult, and should be readily accepted into every household for the edification of young and old. Agents, outfit free upon receipt of fifteen (15c.) cents in postage. The Nut Shell Pub. Co., New York.

PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST.

\$4.00 "Old Reliable" Vapor Bath Cabinet.

\$2.00 "Our 60-Day Kill Trust Price."

\$2.25 Complete with heater and directions. Cabinet rubber lined, wood material. Better than others. Guaranteed.

For. Fold smallest space. Guaranteed.

Better Than Ever and Biggest Seller

the famous \$6.00 SQUARE VAPOR

Vapor Bath Cabinet. Style 100.

Half million sold at \$5.00.

Our 60-Day Kill Trust Price only \$3.50

Complete with best heater, medicine and vaporizing pan, and Prof. Gering's 100-page \$2.50 Health and Beauty Book, giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each, also how to treat diseases. This Cabinet, latest design, best quality material, rubber lined, steel frame, roomy, folds flat, is endorsed by the doctor. Most convenient. Sent on 30-day trial.

Guaranteed. Better than others ask \$7.50 for Style

\$5.00 Double-Walled "Quaker" Cabinet 1904.

Our 60-Day Kill Trust Price \$6.10

Same as \$5.50 Cabinet described above, except has double walls. Lined inside and out with rubber cloth. Black onyx finish—Never soiled, better than others ask \$12.50 for. Sent complete, ready for use with best heater, medicine and vaporizing pan, also Prof. Gering's 100-page guide book to Health and Beauty.

A BIG BARGAIN.

These Cabinets make

VAPOR BATHS

superior to any other. Better than water. Now inexpensive.

Recommended by physicians, proven cure for Rheumatism, Bad Colds, Fever, Pain, Stiff Joints, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong, healthy, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are in effect for 30 days only. Write at once for your free copy of the book. Don't miss this chance. Send NO MONEY. Simply your name and address. We will send you the book and full address, and let you see our complete catalogue and special offers FREE, or better still, select the Cabinet you wish, send \$1.00 and we will send it C.O.D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest Cabinet you ever saw, pay express and balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you will return express charges. Better order today. Don't wait. Then complete when prices advance. WRITE FOR CATALOGUE ANYWAY.

WHO WE ARE.

Almost everybody knows of us.

Capital \$100,000. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dr. J. W. Key, or F. R. Hardon, National Bank, WORLD BROS. CO., 166 World Bldg., Cincinnati, O.

New Plans, New Prices to Agents, Salesmen and Wholesalers. Write quick for offer. Good money on Out Price. Agents making Big Income. Plenty of good territory. Write quick.

Christmas Bells.

Lo! 'tis the chimes of Christmas bells,
Softly, sweetly pealing;
O'er woods and marts and into hearts
A holy peace is stealing.

From Judean hills the music comes,
From Judean times a greeting,
Rolling from earth to Zion's heights
The glorious news repeating.

Swing low, O soothing, silvery sounds
To all your message bring,
Of "Peace on earth, good will to men,"
That angel voices sing.

Hush, broken sighs, and lift your heads,
Ye people, catch the strain!
For unto you is born this day
A Savior, Christ, to reign.

Ring on, sweet bells; Oh, gladly ring!
All wild unrest ye stay,
While kneeling low, I list thy notes
Proclaim Christ's natal day.

DORA R. GREENLAW.

Woman is like the reed which
bends to every breeze, but breaks
not in the tempest.—Whately.

Pearson's Program for 1902
is indeed rich and cannot fail to
prove attractive to its large circle
of readers.

Providence, Rhode Island, will
be the next meeting place of the
B. Y. P. U. A. What an event
it will be in the lives of the young
Baptists of America to meet in
the home of Roger Williams.

Dr. P. S. Henson addressed the
Methodist ministers' conference,
Chicago, on a recent Monday
morning on "Religious Gunpow-
der," a good quantity and qual-
ity of which explosive he always
carries with him.

The Episcopalians are to have
a Bible of their own—it is to be
the King James version with the
English and American marginal
renderings inserted with the ren-
derings of the Episcopalian part
of the committee as a supple-
ment.

Women are the poetry of the
world, in the same sense that
the stars are the poetry of
heaven. Clear, light-giving, har-
monious, they are the trusted
planets that rule the destinies of
mankind.—Hargrave.

FISCHER
EMERSON PIANOS

The two best known for tone and durability in the South.

The GRUNEWALDS

Are the Agents

New Orleans.

Write for prices and save money and buy from this old,
reliable and time-honored Music House. Agents also for all
other high grade Pianos, Organs and Musical Instruments.

Rev. J. L. Pettigrew of Clinton,
was a recent visitor to the office
of THE BAPTIST, leaving money
for the paper and the Orphan-
age, and doing some talk which
ought to be written and printed
in the columns of THE BAPTIST.
Brother Pettigrew shrinks from
any sort of publicity, but we
hope to prevail on him to write
some for our paper.

The Board projected its work
for the next year on a basis of
\$35,000, approximately. Of this
amount, \$15,000 are asked for
State Missions; \$11,000 for For-
eign Mission; \$7,000 for Home
Missions; and \$2,000 for Sun-
day-school work, Sustentation,
&c. A start in time by all the
churches will easily bring the
above aggregate.

Representative Moody of Mas-
sachusetts challenges the right
of the Louisiana representatives
in Congress to their seats, be-
cause of the election clause in
their new constitution. Repre-
sentative Fleming, of Georgia
strikes back and challenges the
right of the Massachusetts dele-
gation to seats because of the
election clause in their constitu-
tion, and so we have it "tit for
tat,"—all of which is mere
horse-play. Why don't they get
down to business at Washington
anyhow?

Prof. J. H. Thayer of the How-
ard Divinity School died Nov.
26th. He was the greatest
Greek scholar in this country.
His Greek-English Lexicon is
found in very nearly every preach-
er's library in the world who
pretends at all to be keeping up
with the march of human events.
Poet-Baptist, as he was, when
he came to the word *rantizo*, he
let it have its own meaning—to
sprinkle, with no sort of refer-
ence at all to baptism; and, when
he came to *baptizo* he let it have
its own meaning—which every-
where in the New Testament and
out of it means to dip, plunge,
to immerse, to overwhelm.

\$5.00 Prize
in Gold.

Do you want \$5.00 to
Spend New Year's Day?

We will give \$5.00 IN GOLD to that boy or girl under
19 years of age who will write the best description of
"THE ROOKERY AT CHRISTMAS TIME." Visit the
store and describe what you see there, and make the story
not over 500 words. Write on one side of the paper only,
and send by mail or drop in the "Prize Box" at *The
Rookery*. Write plainly and be sure to sign your name
and address. Competition closes at midnight, December
27th, and the \$5.00 Gold piece will reach the winner De-
cember 31st, and the description will be printed in the
Evening News, December 30th. Address the Prize Editor,

THE ROOKERY,

214 S. State St., Jackson, Miss.

Mississippi College.

The only Educational Institution owned and managed by the
Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901.

288 STUDENTS LAST SESSION! NINE PROFESSORS!

Extensive Courses

—IN—

Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.

\$175.00 is the Maximum Necessary Expense.

\$150.00 will give Reasonable Comforts.

Governors, State Superintendents, Congressmen, Judges, Men
of Prominence in Law, Education, Medicine, Business, The Pulpit
and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Lit-
erary Course here and your Law Course at Oxford, and get two
great institutions behind you.

Send for Catalogue.

W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

F R E \$1.35 NEW I. D. BUGGY SEAT Absolutely FREE.

To advertise and quickly prove that the New I. D. Seat makes a buggy
comfortable for three grown people we will send, to anyone requesting
it, one of these seats absolutely free. Write today.

Duluth Mfg. Co., Duluth, Ga.

F R E

Deaths.

Mrs. Luella Griffing.

Sister Luella Griffing died at her home
near Brownsville, Miss., December 11,
1901, at the age of 33 years. She united
with Beulah Church at Brownsville,
Miss., when about 18 years old and was
baptized by Rev. S. G. Cooper. She died,
as she lived, with truly loving faith in
Christ. I extend heart-felt sympathy for
the sadly bereaved husband, his baby
boy and other loved ones of Sister Grif-
fing.

CHAS. L. LEWIS.

Mrs. Blanch Gibson Lowrey.

Of consumption, at El Paso, Texas,
December 16. Mrs. Blanch Gibson Low-
rey, wife of Mr. Joe J. Lowrey, of Mon-
roe, La. She will be buried at DeWitt,
Ark., the home of her father, Col. Jas. A.
Gibson. Mrs. Lowrey spent five years in
Blue Mountain Female College, where
she was converted and baptized and
where she graduated with high distinc-
tion. She lived an noble Christian life and
her loved ones have no doubt that she is
happier far than she could ever have been
on earth.

W. T. L.

J. H. McElroy.

After an illness of about three weeks
Bro. J. H. McElroy, of Burgess, Miss.,
passed from this world of temptation
and sorrow, and entered into that home
prepared for the redeemed of the Lord.
Bro. McElroy had been a consistent
member of Clear Creek Church for years.
Yes, he had faults, or else he would not
have been related to the rest of mankind;
but the Spirit of the Master was re-
vealed in his life and character. He was
a merchant, a farmer, a friend to the
poor, and above all a follower of the
Lord Jesus Christ.

We cannot drop one tear of sorrow for
him, for we know we cannot compare
this world with the glories prepared for
the servants of Christ.

While we shall deeply feel the vacancy
caused by his death, both as a citizen and
a church member, yet our hearts are
filled with sympathy and sorrow for the
bereaved wife and children. May the
Lord pour into the bleeding heart the
pure oil of His love, for He alone can
heal that gaping wound. We pray that
she may lead her five children to the Lord
and that they may be gallant soldiers of
the cross.

J. R. TAYLOR.

Tribute of Respect.

Whereas, God in His infinite wisdom
has removed from her earthly home Mrs.
Eric Rule, and whereas, she has been an
active member of our Ladies Aid Society
since its organization, therefore, be it
Resolved, 1st. That in the death of
Mrs. Rule the Ladies Aid Society has lost
one of its most faithful and beloved mem-
bers and that we will miss her from
among us.

2nd. That while we sadly deplore the
loss of our friend and sister member we
humbly submit to the will of Him who
"doeth all things well."

3rd. That we imitate her virtues;
double our diligence to advance the cause
of Christ, and pray that her mantle and
a double portion of God's Spirit fall upon
our society.

4th. That we extend to the bereaved
husband, little daughter, aged father and
devoted sister our deepest sympathies

and point them to the promise of a new
life where partings shall be no more.

5th. That a copy of these resolutions
be furnished the bereaved family, put
upon the minutes of the Ladies Aid Soci-
ety and sent the New Orleans Christian
Advocate, THE BAPTIST and Indianola
Enterprise for publication.

M. LILY G. RNER,
Mrs. EVELYN CAMPBELL,
Mrs. MARY LANGSTON,
Mrs. S. A. MARSHALL,
Committee.

Ruleville, Miss.

To My Friends in Mississippi.

It is my purpose to return to Missis-
sippi and locate on the G. & S. I. Road.
If the State Board, or churches along the
line, and adjacent thereto, desire my ser-
vices they will please correspond with
me, as I expect to leave this State about
the middle of January, 1902.

My friends will please address me at
Robeline, La.

T. D. BUSH.

A brief epitome of the issues of
Young People for 1901 will be
found most interesting and will
serve to indicate what may be
expected from this admirable
weekly during 1902. The total
number of contributors during
1901 is ninety-seven, in addition
to editorial writers. Seven se-
rial stories appeared; twenty-
five well illustrated articles on
Amateur Photography; one hun-
dred and thirty short stories;
one hundred and twenty-nine
poems; one hundred and five
general articles; sixty-four de-
scriptive articles—an aggregate
of four hundred and sixty-nine.
If this matter were made up into
volumes it would make seven-
teen such as are usually sold for
one dollar each, and each of
these would have twenty-one
pictorial illustrations, the total
for the year being three hundred
and sixty-one.

If you are not already ac-
quainted with this paper send
for free sample copies to Ameri-
can Baptist Publication Society,
1420 Chestnut Street, Philadel-
phia.

Another Money-Making In-
vention.

Have you heard of it? If not,
we advise you to write at once
to F. Harrison Mfg. Co., Cincin-
nati, O., for catalogue of their
new invention—just out—A big
money-maker for agents. Won-
derful seller. If you want \$20.00
to \$35.00 and expenses weekly
for a part of your time, write
them at once for special offer.
Costs nothing. Worth investi-
gating.

MONEY TO LOAN.

Highest cash price paid or money
loaned on Life Insurance Policies.

Address, L. H. BROWN,
Salisbury, N. C.

A Terrible Cancer of the Breast Cured
By Anointing With Oil.

BAL IMO, D., Jan. 31, 1899.
Dr. D. M. Bye Co., Dallas, Tex.:
Dear Friends—I write to let you know
how my breast is. Well, it is all healed
over. I still dress it with the mutton tal-
low and absorbent cotton. There is no
scab. Looks nice and clean. Doctor,
please advise me if there is anything more
to do. I remain, your grateful patient,
ANNE CLARK, 2027 Ramsey Street.
P. S.—Doctor, my neighbors think it is
a miracle to see what your Balm Oils
have done for me. A. C.
Books and papers sent free to those in-
terested. Address Lock Box 462, Dallas,
Tex.

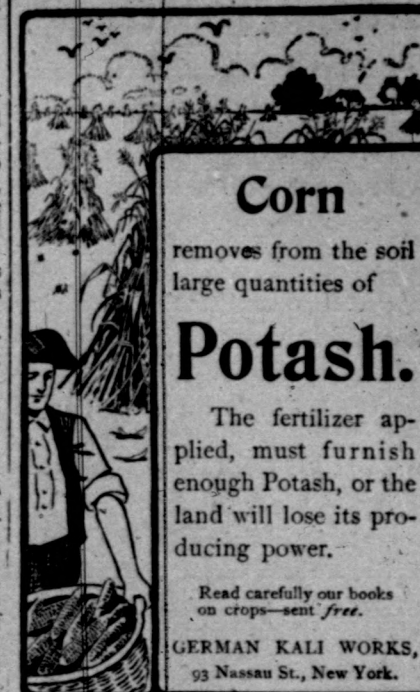
REDUCED RATES

Via SOUTHERN RAILWAY AND ALABAMA
GREAT SOUTHERN RAILROAD.

On account of the Christmas Holidays,
the Southern Railway, and the Alabama
Great Southern Railroad will sell tickets
from all points on their lines, at rate of
one and one-third fare for the round trip,
selling December 23rd, 24th, 25th, 30th
and 31st, 1901, and January 1st, 1902,
final limit January 3rd, 1902.

BELLS

Steel Alloy Church and School Bells. Cast and
catalogue. The C. S. BELL CO., Hillsboro, O.



Corn
removes from the soil
large quantities of
Potash.
The fertilizer ap-
plied, must furnish
enough Potash, or the
land will lose its pro-
ducing power.
Read carefully our books
on crops—sent free.
GERMAN KALI WORKS,
93 Nassau St., New York.



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CHURCH
BILLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Sunday School Board

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

New Features But Same Prices.
Beginning with issue of January, 1902,
the Periodicals will have several new fea-
tures.

1. ENLARGEMENT OF TEACHER—in size of
page, making addition of an equivalent
of about eleven pages.
2. BIBLE CLASS QUARTERLY—40 pp. same
in size as new size of Teacher. For se-
nior grade work. 4c. per quarter.
3. ADVANCED QUARTERLY—Same high
grade and same size as now, with some
new features.
4. INTERMEDIATE AND PRIMARY QUARTER-
LY—Enlargement in size of page, with
other decided improvements.
5. KIND WORDS WEEKLY—Enlarged to
eight pages, and very superior in every
way. The very best paper for our
young people and popular with those
who are older.
6. MISSIONARY COURSE—Prepared with
care and ability, and running through
the entire series of Periodicals.
Samples Free.

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

All Periodicals Were Changed and Much Im-
proved With January Issue.

Price List Per Quarter.	
THE TEACHER (enlarged)	\$0 12
BIBLE CLASS QUARTERLY	04
ADVANCED QUARTERLY	2
INTERMEDIATE QUARTERLY	2
PRIMARY QUARTERLY	2
THE LESSON LEAF	1
THE PRIMARY LEAF	1
WEEKLY KIND WORDS (enlarged to 8 pps)	13
KIND WORDS (semi-monthly)	6
KIND WORDS (monthly)	4
CHILD'S GEM	6
BIBLE LESSON PICTURE	75
PICTURE LESSON CARDS	24

B. Y. P. U. Quarterly

For Young People's Prayer Meetings.
Per quarter, 10c., single copy; ten or
more to same address, 6c. each.

SEND THREE HAIRS FOR
FREE MICROSCOPIC
EXAMINATION.

Take three fallen hairs from the morning combings and mail them to Prof.
J. H. Austin, the celebrated scalp and skin specialist of years standing and national
reputation, who will send you absolutely FREE a Diagnosis of your special case
after making a minute examination of your hairs under his specially constructed
and powerful microscope. There is no charge whatsoever, and in addition he will
send a special prescription for your case put up in a little box, also absolutely
FREE. When you are cured of DANDRUFF, which is the forerunner of bald-
ness, and grow NEW HAIR Prof. Austin asks that you tell your friends about it.
SEND NO MONEY. If you are already partly or totally bald write and find the cure.
SEND 2c FOR POSTAGE. WRITE TO-DAY TO

PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.

DINNER SET FREE

For selling 24 boxes Salvo's Soap & bottles Salvo's Perfumes. To in-
troduce our Soap and Perfumes, we give free to every purchaser of a
box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of
many other valuable articles. To the agent who sells 24 boxes soap we
give our 50-piece Dinner Set full size, handsomely decorated and solid.
Instruments of all kinds and many other premiums for selling Salvo's Soap and Perfumes. We allow you 15 days
to deliver goods and collect for them. We give cash commission if desired. No money required. All
freight charges. Illustrated catalogue free. Write today. SALVO'S SOAP CO., Dept. B, St. Louis, Mo.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Notice.

DEAR SISTERS:

The literature for week of prayer and envelopes for Christmas offering have been sent to every Association vice-president. Societies desiring additional literature and those failing to receive any will write me and I will forward at once free of charge. We are very desirous that every society in the State be given an opportunity to assist in this offering for China. God help us to make it the best and greatest offering in the history of our work.

Mrs. Wm. R. Woods,
Secretary Central Com.

The Sudan.

Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has not entered it. Here is a vast territory of 4,000,000 square miles, a country as large as our own, all open and waiting for the Gospel. How long shall they be kept waiting? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. Do we not owe them something—the best thing we have: the Gospel of the Son of God?

LETTERS FROM THE CHURCHES IN AFRICA.

There are at least two things, I think, for encouragement. First, self-support is making progress. The Lagos Church is entirely so, and is partly supporting the day-school, and they have done nobly in paying for their church property. I can't say just what Abbotokuta and Agyaw are doing in this line, but I do know that in proportion to their ability they make the best financial report of any of the churches. The two churches at Ogbomoshaw are working on a self-supporting basis that will in a few years leave them entirely self-supporting. They were in fact so, but we have put more work on them, which has made it necessary that we come to their help. The second cause for encouragement, as I see it, is our

training work. I think the work must largely be done by natives, and to have these there must be a training work of some kind, whether done by individual missionaries as they may have opportunity, or by a special training school. I believe the latter is the better plan, but helped by such individual work as missionaries can do in their own stations by preparing boys for the school. We now have at Ogbomoshaw a school of this kind, with five boys and young men, besides two men in what we call the preachers' class.

FOR CHRIST.

Krapf, the first missionary in East Africa, who landed in 1844, said that he "took possession of the Pagan land for the militant church of Christ." Now it is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants; more than 1,200 American and European missionaries, and some 1,000 mission stations.—Missionary Review.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Prop's, Toledo, O. We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KENNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills are the best.

Rev. Walker's
FAMOUS DYSPEPSIA
CURE.

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well known Georgia Baptist minister, Rev. Edward H. Walker, of Atlanta.

U. G. Thompson, Anclote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power."

Rev. F. M. Martin, Van Wyck, S. C.: "It is the best Dyspepsia medicine I have ever found."

Mrs. Moren, Atlanta: "It cured me almost instantly."

A prominent Georgia minister says: "I could not eat or sleep. My kidneys were affected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." Name given. Sent by mail for \$1.00. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. A dollar bill comes safely.

WANTED—Agents for the Life of President McKinley and four other books. Write quick, while the demand is great, to A. J. Harris, Jackson, Miss.



GIVE clearest light for BAPTIST PEOPLE

QUARTERLIES		Price	MONTHLIES		Price
Senior	Advanced	4 cents	Baptist Superintendent		7 cents
Intermediate		2 "	Baptist Teacher		10 "
Primary		2 "		per copy	per quarter

LESSON LEAFLETS

Bible	Intermediate	1 cent each	per copy	per quarter
Primary		2 "		

Biblical Studies, for older scholars (New, monthly). Price, single copies, 30 cents per year! In clubs of five or more, 7 cents each per quarter, 25 cents each per year!

Picture Lessons
Bible Lesson Pictures 2 1/2 cents per set! per quarter! 75 cents per quarter!

ILLUSTRATED PAPERS		Price, per quarter	per year
Young People (weekly)		13 cents	50 cents
Boys and Girls (weekly)		8 "	30 "
Our Little Ones (weekly)		4 "	16 "
Young Reader (semi-monthly)		6 "	24 "
Young Reader (monthly)		2 "	8 "

(The above prices are all for clubs of five or more.)
Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

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Home-Seekers'
EXCURSION to
Oklahoma, Indian Territory and Texas
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ONE FARE PLUS \$2 FOR THE ROUND TRIP.

Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

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Lowest prices, best work and materials in Monuments, Headstones, Coping for Cemetery Lots and Building Stone, Iron Fencing and Gold, Gilt or Bronze Letters. Any kind of plans drawn by skilled draftsmen. Home dealers knock them all out. Satisfaction guaranteed. Write to, or call on

Capital City Marble Wks
115 West Capitol St.
JACKSON . . . MISSISSIPPI.

Jackson, Miss., Dec. 2, 1901.
Mr. A. J. Harris, Jackson, Miss.:
Sir—I am pleased to state that I am satisfied in every respect with the Chicago Typewriter recently bought of you. It does all that it is recommended, and the work compares favorably with that done with a high-priced machine. In addition to the saving in the price and the simplicity of the machine, the feature I like, is the convenience in carrying when needed elsewhere than in the office. I do not hesitate to recommend it.
EUGENE COLMER.

A. J. HARRIS, Agent., Jackson, Miss.

TEMPERANCE.

BY W. H. PATTON.

The Deadly Cigarette.

Stout, robust men will have typhoid fever and the doctor will tell you: I can control the fever—but he has tobacco heart, he is a cigarette fiend. Another has pneumonia, and they will tell you there is no necessity of his dying if we can keep up the action of his heart, but he is an inveterate cigarette smoker.

Boys and young men, why will you continue in this habit when every cigarette you smoke is driving a tack in your coffin.

The Liquor Traffic

The liquor-traffic is injurious to every interest of society. It has a demoralizing effect on the seller because he is thrown in contact with the worst element; his ears are filled with obscenity, profanity, and vulgarity; he witnesses gambling in all its forms, he hears plots made to visit the brothel. The drunkard and his family are injured; the youths are ruined, fond hopes blighted and the mother's heart broken. Drunkenness destroys integrity, self-respect, honor and in fact all the finer feelings of his nature and lands his soul in endless woe. The mission of the saloon is to make men intemperate. To keep the ranks of the drunkard full, and the recruits come from the boys. There is no slavery equal to the slavery of the drink habit; to have the liberty of being freed from it requires the removal of the temptation and the grace of God.

The Mississippi legislature can free those few counties where the saloon is fastened on them by the votes of foreigners and the ignorant classes. Will you not do your duty in this matter?

STATE PROHIBITION.

During the past three years we have tried to arouse the temperance people of Mississippi through the columns of THE BAPTIST, to the end that the licensed saloon would be outlawed and forever barred from our state. I hope to live to see the time when the devil forecloses his mortgage upon the soul of every intoxicating liquor manufacturer and dispenser in the United States, if they have sinned against the day of grace and will not quit their nefarious traffic. But I am especially anxious to see the selling of liquor placed under ban and

made vicious in my own State. The legislature is largely for prohibition and if a bill is introduced, does not die in the committee room and ever comes to a vote it will pass; then we will have a governor that will sign it. So mote it be. Amen.

Petition to the Legislature.

We, the undersigned voters of the State of Mississippi; residing in _____ County, (insert name of town or city here) do most earnestly petition your Honorable Body to enact a law which shall provide that no person within the State of Mississippi shall manufacture, keep for sale, sell, barter, give, or furnish any intoxicating liquor, except that which is needed for "medical, mechanical, scientific, and communion" purposes.

And your petitioners will ever pray.

Please cut the above out and paste it on a sheet of legal or foolscap paper and secure signatures to it and when it is full paste on another sheet and fill it and so on. It is well to have affixed to name as M. D. D.D., clergyman, P. M. & C.

Why not the women of the State get a petition from the women and instead of voters say women or citizens?

I have sent the memorial of the Chickasaw Association to each representative and State Senator.

The total number of arrests for intoxication in New York State in 1895 was 80,000, and last year, although the growth of population had been considerable in the meanwhile, the total number of arrests for intoxication was 70,000—only 10,000, less. The number of saloons was 33,000 six years ago and is now 27,000, or 6,000 less. There is direct connection between the number of saloons and the amount of drunkenness. In six years since the establishment of the Rames law, the number of arrests for drunkenness in New York county has fallen off 3,000; the number of saloons has decreased 1,500. Alleghany county, a strong temperance county, increased the number of its saloons from 65 to 74 in the six years between 1895 and 1901, and the arrests for drunkenness in the same period increased from 56 to 146.

New Orleans.

There is a saloon in New Orleans, La., for every 187 people, men, women and children. Al-

lowing five to each head of a family it would be a saloon for every 39 men. The men do not do all the drinking to sustain the saloons of New Orleans. The natural ally of the saloon is the gambling hell and the brothel—the inmates of the latter drink and visitors to New Orleans help them out. There is one street in New Orleans that has been kept free of saloons that ladies might be safe in going on but some enterprising saloon keeper wanted to make it more convenient for those on that street to get their refreshments, and applied for license but it raised such a protest they withdrew their application, saying that the men they wanted to make it convenient to get drinks opposed it and they would withdraw.

Cures Rheumatism or Catarrh Through the Blood. Costs Nothing to Try.

Would you like to get rid of that chronic rheumatism or offensive catarrh forever? Then take a bottle of Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B. B. B.) cures through the blood by destroying the poison which causes the awful aches in the bones, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure. Botanic Blood Balm thoroughly tested for 30 years. Composed of pure botanic drugs. Perfectly safe to take by old and young. Druggists, \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, out try B. B. B., which makes the blood pure and rich and builds up the "all run down," tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.

Mobile & Ohio R. R.
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Cairo, Memphis, New Orleans, Mobile, Birmingham, Nashville, Chattanooga, Montgomery, Thomasville, Atlanta, Augusta, Charleston, Savannah, Jacksonville, Tampa, Port Tampa, Miami, and
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Elegant Vestibuled first-class coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars, with Drawing-Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

E. B. BLAIR,
Traveling Passenger Agent.
Jackson, Tennessee.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.
Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN.

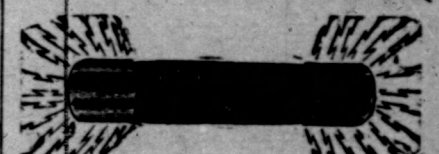
Mozley's Lemon Elixir.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON.
116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.
Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

THE LITTLE DOCTOR



PALMER'S MAGNETIC INDUCTOR

will make you happy by curing that cold, also headache, sore throat, etc. Thousands have been sold. All guaranteed. A moment's use will convince you that it is all we claim for it. If you are not satisfied with it we will refund your money cheerfully. Price, 50 cents, postpaid; stamps taken. Order at once, for now is the time you will need it. Good, live, agents wanted. Write for circulars and terms.

Address
Baptist and Reflector,
Oct. 24-13t Nashville, Tenn.



Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by STANDARD OIL CO.

JOHNSON-TAYLOR COMPANY,

Largest Store in Central Mississippi.

NOS. 201, 203, 205, 207, 215. STATE STREET, JACKSON, MISSISSIPPI.

NOTICE.

To Our Customers and out of town Friends: We ask you when in Jackson to make our Store your
HEADQUARTERS

For we are headquarters for Shoes of all kinds, Men's, Ladies' and Children's, at Wholesale and Retail.

Also see our Clothing. We have the Largest and Best Selected Stock in this part of the State, of the Choicest Fabric and Styles.

Try inspecting our Stock. You will find our prices right.

Our Ladies' Tailor Made Department in Capes, Jackets, and Automobile for Children, as well, in fact, everything in the

line of Ladies' and Children's Ready-to-wear garments.

Dress Goods in all the newest cloths, Silk and Woolen Fabrics of the choicest selection. You will find the highest grades at the most nominal cost at Retail.

Also our Jobbing Department you will find fresh in every particular and at a closer margin than any in the surrounding city.

We ask you to call and we can be able to convince you of same.

Yours most respectfully,

JOHNSON-TAYLOR COMPANY.

OSTEOPATHY

DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science, two years' experience. Graduate Louisville Medical College; Eight years' experience.

—OFFICE—

104 E. Capitol St. - Jackson, Miss.

Opposite Governor's Mansion. Consultation Free.

Personal.

Dr. Lowrey continues to succeed in the endowment effort.

Bro. Pettigrew has been preaching to the same churches nearly 20 years.

The correspondents of Rev. R. A. Colson will henceforward address him at Utica instead of Cleveland.

Rev. R. L. Bunyard, late of Hernando, has removed to Como, where his correspondents will address him.

Rev. J. E. Phillips becomes pastor at Concord. He has removed to Anding. We had a few words with him as he passed through Jackson Tuesday.

The marriage of Capt. Richmond, P. Hobson, of Merimac fame, to Miss Eleanor Ludlow, of Springfield, O., is announced for Feb. 1902.

The Lexington Church has called Rev. I. Kincannon of Aberdeen, and it is probable that Pickens will also call him. We shall welcome you Bro. C. to the central part of the State.

Rev. Chas. L. Lewis of Raymond, cheered the rooms of THE BAPTIST early in this week with his presence and money. There is not a man in the State who wears better than he does.

Notwithstanding the extreme cold weather Tuesday, Dr. Lowrey was in Jackson on business, and gave us a few moments of his valuable time. He is always stirring; he is emphatically a "hustler."

The notices in this issue of meetings at Mountain Creek, Florence and Poplarville, should have appeared three weeks ago, but have been mislaid until now. We regret this delay and beg the pardon of the writers.

There were 1836 baptisms in the churches of the North Mississippi Methodist Conference last year. We have not seen the figures from the South Mississippi Conference, but judge them to be about the same.

Prof. A. J. Aven, of the chair of Latin in Mississippi College, was one of the many visitors to our office last week. He is a good writer and we hope to be able to induce him to contribute liberally to the columns of THE BAPTIST next year.

The article that is very mildly reviewed on our editorial page this week, was ordered printed in tract form, by the McComb City Conference. Dr. Boswell is one of their strongest men, and has said all that could have been said upon the subject. We have no doubt that he believes it, just as he says it. But he could have made out as good a case for infant marriage from the Scriptures as he did for infant baptism, because the Bible mentions, by the the remotest legitimate inference neither.

The Judson Institute, of Marion, Ala., is enjoying the most prosperous session in her long history, there being in attendance 214 pupils of whom 175 are boarding pupils. This is a great institution, having behind it a long and noble record.

Hon. L. F. Rainwater, of Sardis and Bro. A. C. Ray, of Oxford, were recently welcome visitors to the rooms of THE BAPTIST. The former is a lawyer of distinction, and the latter a traveling salesman of the Simmons Hardware Co. Each is successful in his own line, and both exemplary Christian gentlemen.

Rev. E. I. Peeples, pastor of the Methodist church at Wesson, reports that he has baptized 121 babies this year, which is said to be the largest number ever baptized (?) by one preacher in one year. It is just one hundred and twenty-one more than there is any warrant in God's Word for.

That offer of The Rookery of \$5.00 in gold to the boy or girl under 19 years of age is a tempting one. Let the young folks try it; it will do them good even if they miss the prize. All will miss it but one, but it will be a lively race. We shall publish the name of the successful one in THE BAPTIST.

Bro. C. S. Curtis, of Gallman, was a visitor to the rooms of THE BAPTIST recently, and reports that Rev. R. A. Colson will serve the churches at Gallman and Utica next year, as Brother Low's successor. Bro. Colson is just up from a severe spell of fever, and feels that since he has had several attacks of fever in the Delta, each successive one more severe than the former, that he must change his place of residence. He will live at Utica.

Rev. H. M. Long, now of Columbus, will at once enter the service of THE BAPTIST as field man. His territory will be the M. & O. railroad and that traversed by it north of Meridian. We now have five men in the field and intend to cover Mississippi as thoroughly as we can next year. Will not all friends to our paper lend increased effort for its circulation?

A report of the Methodist Conference at McComb City said that the "laity" were seated on the left and the "clericals" in the center and to the right. Is it possible that the lines are so closely drawn as that? Such a statement never could have been made with regard to the Baptist State Convention, that met in the same town, and held its sessions in the same Opera house, last summer. We noticed also that in the vote for delegates to the General Conference, the "clericals" voted only for the "clerical" delegation, while the "laity" could only vote for lay representatives.

It seems that one of the "clericals" cannot represent the "laity", nor can one of the "laity" represent the "clericals." How long would a Baptist stand a thing like that?

A merry and a happy Christmas to all.

A Baptist Song Book—"BELLS OF HEAVEN."

The best book for Church Work and Worship published. Sample copy, prepaid, 75 cents. Contains hymns on Baptism and Lord's Supper.

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Address, JOHN C. F. KYGER, Baptist Evangelist, Waco, Texas.